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342 raised. An old shoe is also generally found along with the iron and
789 stones under the floor. Occasionally bits of dried *tulasi* plant (*Ocymum*
sanctum) are also scattered about the floor or again a bunch of *tulasi*
[824] may be tied at the base of the central pole. This pole stuck in the centre of the house being built is not a part of the permanent construction, but is a device to render the building work satisfactory and protect the home from demons taking possession of it while in the process of construction. On the pole can be seen hanging a basket and in this basket were found pieces of iron and tin, and bits of the outer *lepoed*[1] covering of another house. It may be taken from the walls of a house in which a happily married and prosperous family lived.
[237] In an earthen pot placed on the floor there was a yellowish liquid. The builder told us that this was water, but it had the appearance of cow's
[778 urine, although this could not be confirmed. Occasionally there is a
782] sign of a little shrine about the construction somewhere, which shows signs of the presentation of the *hom* offering.

342 The inner floor of the house will be filled in and packed down after the walls are up. In dwellings of good construction the floor of the interior of the house should be higher than the veranda floor, and the veranda floor should, in turn, be higher than that of the courtyard. Kol houses have no windows, and the door-ways are low. On enter-
[782 ing one must bow, or even get down on hands and knees. Bowing as
788] one enters is said to be a method of showing respect to the household deities. Windows might let in evil forces, hence none is included.

342 Women may aid in building the house, but their work is limited to
462 assisting in building the walls and floor of the house by bringing the earth or water, mixing them and helping to place the mud in the proper place. They take no part, however, in the construction of the
[562 roof. This is not a woman's job, and for a woman to get upon a roof
784] is taboo—a thing that requires punishment or a fine.

342 Kols are able to construct the whole house. If the roof is to
[824] be of grass, the grass is brought from the forests, and *kusa* (*Poa cynosuroides*) and *duba* (*Agrostis linearis*) are generally used. If tiles are utilized, cheap country tiles are obtained from the village
[323] potter. The Kol puts the tiles on the roof himself. The only thing which he cannot make is the door and frame, but these
[335] may be bought quite cheaply in the markets or may be made for him by the village carpenter. They are set in the opening left for the door, and the mud is packed in about them. There is usually but one door to a house. The more primitive types of houses so common among

1 See Glossary, Appendix VI, for meanings of Vernacular terms.

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PLATE VIII.

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A house in the process of Construction. See text, p. 16.

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Kumhars preparing tiles at Barela.

[Facing p. 19]

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requirements or by religious observances. They do much to break the monotony and to provide a change.

HOUSEHOLD ARTICLES AND UTENSILS. Beds and cots are seldom, if ever, found in Kol houses. Those who dwell near cities, or work in the industrial centres sometimes own a cheap rope cot called a *khatiya*. The head man of the village may own a cot or two, and when one visits a village, this is often brought for the European guest to sit upon. The usual place for sleep is the mud floor of the dwelling. A blanket or mat may be all that is underneath, while in the hot weather not even this is availed of. Pillows are not used, but if it should be desired that the head be raised, it is probable that a small wooden stool a few inches high will be employed.

Fig. 5

Chairs, tables and the like, are never found. Anything that must be put away and cannot be hung over the rafters or the bamboo poles stretched across the walls is placed in a wooden chest. One usually finds some kind of a small box about the place which is locked. Valuables, however, are usually buried in a hole in the floor and the same completely *lepoed* to hide all trace of the spot.

The main articles in the house are those connected with food and drink. Gourd vessels are occasionally used as receptacles for storing water, but more commonly such vessels are made of earthenware or brass. Kols do not make either of these. The earthen vessels may be purchased cheaply in the bazaar from people of the Kumhar caste—the traditional potters. Food is also stored in them and in one of the Kol sub-divisions, the *Kurhas*, food should only be taken from a particular type of black earthenware dish. As a rule the various kinds of earthenware vessels are being replaced all over village India by those made of brass and aluminium.

The stone implements are the grindstone and the *sil*. The former consists usually of two pieces of round stone, although the bottom stone may be squarish. The upper stone, which is slightly smaller, is about 16" in diameter. It has a peg for a handle by which it is rotated. There is also a hole into which the grain is poured, though often the stone is simply lifted and the grain spread out over

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comes from the word *Srawani*—severing of cords—and occurs in the month of *Srawan* or *Sawan* (July-August). This is really the Brahmanical name for *Rakhi* and refers to the removal of the old sacred thread and the gift of a new one. The festival was named only by the Kols at Kotmi, on the Southern border of Rewa. 796 789 [184]

Tija. This is often given by Kols and is the more common term for the *Khajeniya* festival noted above. It refers to the women's work on the ninth day and is thus essentially a woman's festival. In some places the words are put together: *Tija-Khajeniya.*

It should be observed that but few of the features in the more popular festivals observed by Kols may be traced directly to Hindu influence of a higher kind. Even where there are parallels, the worship is of a different nature, simpler and much more animistic.

AGRICULTURAL RITES. It will have been noted that some of the Kol festivals, *Jawara*, for example, are connected with agricultural magic. A few illustrations are given concerning the activities of the agricultural Kols at the time of planting, reaping and threshing. 241

Sowing. The sowing of crops is closely associated with the fall *Jawara* festival which precedes the sowing of the winter wheat, harvested in March and April. The second phase of *Jawara* comes in the spring at the close of the harvest. It was noted that the *Jawara* sowings at *Kunwar* give a forecast of the coming crops. The greater the number of plants the better the price, and the rootlets help one to judge the size of the crop.

At the actual time of ploughing the Kols have few, if any, ceremonies. A *hom* offering to *Dhartimai*—the goddess of earth, or Mother Earth—is made just before the ploughing begins. [782]

During the growing season an earthenware pot, coloured white and dotted with black marks, is set upside down on a pole in the centre of the field. This is chiefly to avert the evil eye and to protect the crops, though some call it *Khetrapal* or *Bhumiya.* Its presence insures fertility. [323 789]

Reaping. When the time to reap has come, the one who controls the harvest will take some curds with him to the field. From some heads of the still unreaped wheat or rice, a few grains are taken and mixed with the curds. The man then goes about the field scattering a bit of the curds and wheat here and there. This is said to be an act of propitiation as *Bura deo* is probably living in the field in some form or other, possibly as a snake, and some accident may result if he is not propitiated in this manner; it may be a serpent bite, or a cut from the sickle. This propitiation likewise helps to bring a good 241 782